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DISCUSSIO CAUSARUM
SEPARATIONIS PROTESTANTIUM AB UNITATE ECCLESIÆ CATHOLICÆ.

Per

ADR. & PETR. de WALENBURCH,
Batavos. Illum Epiſc. Adrianop. Suffrag. Colon. Eccl. Metrop. Canon. Hunc Epiſc. Myſ. Suffrag. Mogunt. & Pro-Vicar. Gener.

Permiſſu Superiorum.

MOGUNTIÆ,
Sumptibus JOANNIS BAPTISTÆ SCHÖNWETTERI.
M DC LXVI.

DISCUSSIO CAUSARUM SEPARATIONIS PROTEST.

§. I.

Diſcuſſio objectæ idololatriæ, tanquam cauſæ ſeparationis Proteſtantium.

I.

PRodiit hoc anno ſcriptum Anonymum, ſub titulo *Conſiderationis generalis* ſuper Tractatu noſtro de Articulis hic neceſſariis eſſentialibus, ſeu fundamentalibus. In hoc, præter pauca, quæ iſtum Tractatum directè concernunt, ſeptem cauſæ proferuntur ſeparationis Proteſtantium ab unitate Eccleſiæ Catholicæ. Sic infit:

II. *Sane prægnantes cauſæ fuerunt, quæ Majores noſtros adduxerunt, ut ipſi a Papatu recederent, & nobis ſuis poſteris eundem perpetuò declinare ac fugere graves eſſent autores. Quis enim non fugiat illos, quorum optimi quique, qui ſcilicet gratiam à ſuo capite Pontifice inire & ſuam integritatem Romanæ curiæ probare volunt, quive propterea Pontifici ejusve curiæ videntur optimi, ſunt revera, quamvis ipſi id eant inficias,* Pag. 5.

III. Idololatræ, *quos ſanè fugiendos eſſe clamat Scriptura, cùm nihil certius ſit, quam manere eos æternum exitium, ſive committant idololatriam ſcientes volentes, ſive ex errore & ignorantia, quamvis ſperandum ſit, hos mitius punitum iri quàm illos.* Objectio Idololatriæ.

IV. Quod multoties monuimus, hîc repetendum eſt; non agi cauſam Joannis Lutherani, contrà Paulum Catholicum, ſed Eccleſiæ Lutheranæ, contrà Eccleſiam Catholicam. Sed D. Anonymus agit contra noſtrorum, quos vocat *optimos*, illos ſcilicet, *qui gratiam a ſuo capite Pontifice inire, & ſuam integritatem Romanæ curiæ probare volunt.* Quo id fac at fine, non eſt obſcurum. Si enim doctrinam Eccleſiæ, actionesque doctrinæ conformes ſumpſiſſet examinandas, quemadmodum in re tanta oportebat; non ei licuiſſet, eorum, quos fingit optimos, actiones, ſive tolerabiles, ſive etiam malas, ut cauſam ſeparationis allegare.

V. In Eccleſia Catholica illi cenſentur optimi, qui doctrinæ univerſalis Eccleſiæ adhærentes, vitam conformant doctrinæ; non ut gratiam

à ſuo capite Pontifice ineant, quamvis & hunc venerentur, ſed ut Deo Creatori, Salvatori, & Juſtificatori ſuo placeant: nõ ut ſuam integritatem Romanæ curiæ probent, ſed ut debitam fidelitatem, obſequium, ac ſervitium Deo exhibeant: eò meliores, quò magis conformes imagini Jeſu Chriſti, quo magis mites & humiles corde. Horum profeſſionem fidei, & converſationem ſi conſideraſſet D. Anonymus, vel non objeciſſet quæ objicit; vel citrà verecundiam non potuiſſet objicere.

VI. Reducitur res ad hunc Syllogiſmum:

Omnes idololatræ ſunt fugiendi.
Pontificii ſunt idololatræ.
Ergo Pontificii ſunt fugiendi.

VII. Majorem concedimus. Minorem nos negare, non latet Anonymum, qui ſcribit, nos *id ire inficias.* Indiget proinde probatione. Sequentem profert.

a Objectio de Invocatione Sanctorum.

VIII. *Committunt idololatriam* in cultu Angelorum & Sanctorum defunctorum, *quicunq; eos invocant & adorant, quicunq; ſcilicet non acquieſcunt in aliqua eorum pro interceſſione compellatione; quantumvis jam ſatis inconvenienti hic & illaudabili, ut dicerent tantum:* Ora pro nobis S. Gabriel, S. Raphael, S. Petre, S. Nicolae, &c. orate pro nobis Sancti Fabiane & Sebaſtiane, &c. *Sed & directè à ſanctis Angelis vel defunctis petunt ea, quæ ſolius Dei eſt dare, quaq; propterea ſolus Deus eſt rogandus & poſcendus. Quanta autem eſt multitudo eorum, qui hoc faciunt, cum & publicarum precum formulæ quadam ita ſonent, & adhuc nuper S. Joſepho protectio Bavariæ ab omnibus omnium hoſtium inſultibus, opus indubitanter divinum peculiariter ſit commiſſa?*

IX. Reſp. Hic patet, ſecundùm ſententiam D. Anonymi, *interceſſionis compellationem*, tantum cenſeri apud Proteſtantes *inconvenientem & illaudabilem*; & conſequenter non aſſumi, ut cauſam ſeparationis ab unitate Catholica. Atqui hoc totum eſt, quod docemus de petenda Sanctorum interceſſione. Conſequenter malè fecit D. Anonymus, accuſans Catholicos idololatriæ, cùm ipſemet non audeat excedere terminos rei inconvenientis & illaudabilis.

X. *Sed &*, inquit, *directè à ſanctis Angelis & defunctis petunt, quæ ſolius Dei eſt dare.* Quinam ſunt illi, qui directè à ſanctis Angelis & defunctis petunt, quæ ſolius Dei eſt dare? Catholicam Eccleſiam non docere, id eſſe faciendum, vel licitè fieri, apertè ſcripſimus. Norunt omnes, unumquemque eſſe ſuorum verborum interpretem. Si qui particulares de Eccleſia directè à Sanctis petunt, quæ ſolius Dei eſt dare; nec ſua dicta

De Devotione Sanct. n. 12. 13

explicent

explicent de interceſſionis compellatione, etiam à noſtris corrigentur, & correctionem non admittentes punientur. Sed nos neminem hucusq; novimus, qui negaverit, ejusmodi petitiones ſic eſſe explicandas.

XI. Velle igitur, ob facta particularium, recedere ab unitate Eccleſiæ, impium & ſacrilegum eſt. Velle recedere ab unitate Eccleſiæ, ob facta particularium, quæ ſanam ab ipſis auctoribus accipiunt interpretationem, inſuper temerarium & ſtultum eſt.

XII. *Committunt idololatriam* in cultu & Veneratione reliquiarum *Sanctorum, quicunque eas adorant, imo etiam qui Chriſti reliquias & lignum crucis adorant. Quorum quin multi ſint inter ipſos, præſertim apud rudem plebeculam, ſubtilium diſtinctionum haud capacem, nemo rem paululum conſiderans dubitare poteſt.* *2. Object. de venerat. Reliquiarum.*

XIII. Reſp. Non audet D. Anonymus dicere, eſſe aliquod decretum Eccleſiæ Catholicæ, juxta quod procedentes Catholici, in veneratione reliquiarum, committant idololatriam. Hoc ſolo poſito, quòd non ſit ejusmodi noſtræ Eccleſiæ decretum, non poteſt veneratio reliquiarum, conformis doctrinæ Catholicæ, eſſe juſta cauſa ſeparationis Proteſtantium ab unitate Catholica.

XIV. Terminum *adorationis* quod attinet, eum explicavimus ſuo loco: & ſatis eſt indecens, neglecta explicatione, eum reproducere. Neq; dicat, *rudem plebeculam* eſſe *ſubtilium diſtinctionum haud capacem*; cum rationem adorationis ex S. Scriptura dederimus explicatam modo planiſſimo. Nobis certè nunquam contigit audire quemquam de rudi plebecula Catholica, qui exiſtimaret divinum cultum reliquiis Sanctorum eſſe deferendum. *Tract. de Sanct. c. 6.*

XV. Fac tamen, eſſe in rudi noſtra plebecula aliquos tam rudes, ut perſuaſum habeant, divinum cultum eſſe reliquiis Sanctorum impendendum. An dicent Proteſtantes, ſe propterea receſſiſſe ab unitate Eccleſiæ Catholicæ, cui illud crimen imputari non poteſt; ſe receſſiſſe à communione innumerorum Catholicorum innocentium, quibus illud crimen tribui nequit? Num concedent in caſu a Donatiſtarum, ac dicent innocentes Catholicos, univerſamq; Eccleſiam Catholicam iſtorum rudium delicto eſſe contaminatam?

XVI. *Committunt idololatriam* in uſu & honore imaginum ſacrarum, *quicunque perſuaſi, imagini eundem honorem deberi cum eo cujus eſt imago, imagini Dei, item Chriſti ac ligni crucis cultum latriæ exhibent, quorum etiam magnam eſſe copiam luculente doceri poteſt.* *3. Object. de honore imaginum.*

XVII. Reſp. Hic iterum eſt D. Anonymi hallucinatio. Agitur de

ſeparatione Proteſtantium ab Eccleſia Catholica; & nihil dicit de uſu & honore imaginum ſacrarum conformi doctrinæ Catholicæ. Ubi docet Eccleſia Catholica, imaginibus ſacris eundem honorem deberi cum eo cujus eſt imago? Si hoc Eccleſia Catholica non docet, particularium [illegible] doctrina, non poterit eſſe juſta cauſa ſeparationis ab [illegible] Catholica. Quam venerationem concedat Eccleſia Catholica ſacris imaginibus, à nobis fusè explicatum eſt. Potuit id ipſum videre in *T[illegible] Anonymus Miſſ. cap. 9.* quem ſumpſit conſiderandum. [illegible] eadem objicere, ac reſolutionibus non reſpondere, perfacilè eſt, [illegible].

Tract. de Sacr. [illegible] 34. 31.

XVIII. Aſſerit quidem, magnam eſſe eorum copiam, qui perſuaſi ſint, imagini eundem honorem deberi, cum eo, cujus eſt imago: ſed ſi virorum doctorum explicationes [illegible] poſſime legeret, fortè nec inveniret, quod ſine poſſimis reponeret. Tales quæſtiones ad ſcholas pertinent, doctrinæ verò Catholicæ partem non faciunt. Ob ejuſmodi ſententias rectè propoſitas in ſpeculatione probabiles, in praxi tolerandas, velle nefario ſchiſmate univerſam Eccleſiam Catholicam deſerere, pleno meridie cæcutientis eſt. Sed in qua juſtarum cauſarum, ad tales reducuntur Schiſmatici.

XIX. *Omnes autem promiſcuè, & nemine excepto, committunt idololatriam, hoſtiam in feſto corporis Chriſti circumgeſtando & ceu ipſum Chriſtum ac Deum ſuum adorando. Quæ idololatria omnis eſt deterior quam fuit idololatria gentium.*

4. Object. de adorat. Chriſti in SS Euchariſt. extra uſum

XX. Reſp. Hanc accuſationem removimus tota *Part. 2. lib. 1. de Unit. Eccl.* Ex quo apertius eſt ſemper idem objicere; & ſolutiones omittere. Interim conſideret D. Anonymus, an non majore fundamento nobis liceret Lutheranis crimen idololatriæ exprobrare, qui fatentur licitam adorationem Chriſti ſub pane præſentis: cum tamen apud illos, ob defectum ordinationis, non ſit valida conſecratio, nec Chriſtus præſens ſub Symbolis? Certum quidem eſt, eos Lutheranos, qui ſimulatè adorant Chriſtum ſub pane, eſſe idololatras, ſiquidem perſpectum habeant defectum ordinationis in ſuis miniſtris. Quia verò id multos latet, nolumus his idololatriam objicere, quos ſcimus ſubmiſſionem adorationis non dirigere ad creaturam, ſed ad Chriſtum ipſum.

XXI. Reliqua D. Anonymi, cùm ad declamationem pertineant exaggeratoriam, poſt probatum objectum crimen, quod non probavit, conſultò prætermimus.

§.2.

§. 2.

Diſcuſſio Fidei Traditionum, tanquam cauſæ ſeparationis Proteſtantium.

I. Veniamus ad alteram cauſam ſeparationis Proteſtantium ab unitate Eccleſiæ Catholicæ, in qua conſtituenda non minùs hallucinatur D. Anonymus, quando eam quærit in fide Traditionum. Sic loquitur:

II. Sunt Prædicatores, vel ſi non Prædicatores, certè aſtipulatores novi Evangelii, *cum omnes teneantur aliqua credere & quidem ſub opinione neceſſitatis ad ſalutem, quæ tamen ipſis fatentibus doctioribus apud eos in S. Scriptura non ſunt contenta, neq; expreſſe ſive explicite, neque implicite, ita ut virtute bonæ conſequentiæ inde deduci poſſent tanquam concluſiones ipſarum Scripturarum expreſſe poſitarum, quæque proinde non ſunt dogmata ab Apoſtolis ſemel tradita. Quis autem hujusmodi homines non fugiat?* Sunt ipſi anathemata, *& proinde non poſſunt hæredes fieri regni cœleſtis, quod non poterunt diffiteri ipſi Dnn. VValenburchii pag. 304. allegantes dictum illud Apoſtolicum ex Gal. 1. v 8.* ſed licet nos, aut Angelus de cœlo evangelizet vobis præterquam quod evangelizavimus vobis, anathema ſit; *qui etiam pag. 302. dicunt* æquale igitur crimen eſt, credere, quod non eſt credendum; & non credere quod eſt credendum. Pag. 6. 2 Object. de Tradit.

III. Reſp. 1. Multus hic error eſt. Probet eam eſſe ſententiam Eccleſiæ Lutheranæ, quam hic D. Anonymus proponit. Nos non credimus, eam eſſe ſententiam Eccleſiæ Lutheranæ; quamvis ſciamus, aliquot particulares ita ſentire, magiſterium pro libitu determinandi articulos neceſſarios ſibi aſſumentes.

IV. Reſp. 2. Non proponit ſententiam Eccleſiæ Catholicæ. Dicit enim: *Omnes tenentur credere & quidem ſub opinione neceſſitatis ad ſalutem, quæ tamen ipſis fatentibus doctioribus apud eos in S. Scriptura non ſunt contenta.* Iſta propoſitio non eſt vera. Fatentur Bellarminus, & nos fatemur, omnia fidelibus *omnibus* ad ſalutem neceſſaria in S. Scriptura contineri. Ergo D. Anonymus allegavit non cauſam, velut cauſam ſeparationis. Et tamen cauſæ ſeparationis deberent eſſe apertiſſimæ univerſis ſchiſmati Lutherano adhærentibus. Sic nunc convenit viro docto, ut in aſſuenda cauſa ſeparationis tam gravi et hallucinetur, qua conſcientiâ illi parti adhærent indocti, qui ſua conventicula vident ſeparata à priore unitate Catholica, & meritò exiſtimant, ſe cauſas ſeparationis non intelligere?

V. Reſp. 3. Dicit, doctiores e nostris fateri, aliqua omnibus neceſſaria

neceſſaria in S. Scriptura non contineri, *neque expreſsè ſive explicitè, neque implicitè, ita ut virtute bonæ conſequentiæ inde deduci poſſent tanquam concluſiones ipſarum Scripturarum expreſsè poſitarum.* Reſpondimus, propoſitionem non eſſe veram de iis, quæ omnibus ſunt neceſſaria ad ſalutem. Nunc etiam addimus; eandem propoſitionem non eſſe veram de iis, quæ Eccleſiæ, ejusque Miniſtris ſunt neceſſaria. Oſtendimus, agentes de Traditionibus, univerſas traditiones Apoſtolicas & Eccleſiaſticas
Probat 6. virtute bonæ conſequentiæ ex Scriptura deduci poſſe, tanquam concluſiones ipſarum Scripturarum expreſsè poſitarum. Illis nihil contradicit D. Anonymus; & nihilominus contrarium nobis tribuit, tanquam ſi ab ipſius nuda aſſertione veritas facti dependeret.

VI. Reſp. 4. Illis erroribus à D. Anonymo ſuppoſitis, nihil mirum eſt, formari ab eo erroneam concluſionem: *Inde non ſunt dogmata ab Apoſtolis ſemel tradita.* Et quia error errorem trahit, nihil mirum eſt, ſi addat: *Quis autem hujusmodi homines non ſugiat?* Quando ſciverit, ubi ejusmodi homines habeant; per nos quidem licebit, ut præcipiti curſu ſe ab ipſorum conſortio proripiat. Nihil mirum eſt, acerbâ addi dictatura *Sunt ipſi anathemata, & proinde non poſſunt hæredes fieri regni cœleſtis.* Sed quis eſt Anonymus, ut tantâ temeritate condemnet fratres ſuos?

VII. Reſp. 5. Aſſerit: *quod non poterunt diffiteri ipſi Dnn. VValenburchii.* Et quare? An quia nos ipſi allegamus dictum illud Apoſtoli cum Gal. 1. v. 8? An quia dicimus; æquale crimen eſſe, credere, quod non eſt credendum; & non credere, quod eſt credendum? Conſice inde, ſi potes, nos eſſe anathemata, & non poſſe proinde hæredes fieri regni cœleſtis.

VIII. Reſp. 6. Ne tamen D. Anonymus fruſtrà, propter fidem Traditionum, ſtatuerit eſſe fugiendos Catholicos; rogamus, ut domeſticam Proteſtantium doctrinam velit expendere, quò porro miteſcat, & à temerario judicio ſibi caveat. Docent Proteſtantes nobiſcum, Epiſtolam S. Jacobi eſſe Canonicam, idque ex traditione Apoſtolica, expreſsè ſive explicitè non ſcripta. Docent Proteſtantes nobiſcum, ut baptiſmus validè adminiſtretur, requiri, ut aliqua verba à Miniſtro baptiſmi pronuncientur, idque ex traditione Apoſtolica, expreſsè ſive explicitè non ſcripta. Si velint, illa virtute bonæ conſequentiæ ex Scriptura deduci poſſe, tanquam concluſiones ipſarum Scripturarum expreſsè poſitarum, idem nobiſcum dicent: & eo ipſo tenebuntur acceptare univerſas traditiones Apoſtolicas, apud Eccleſiam Catholicam depoſitas; eruntque toti noſtri, qui volunt videri adverſi.

§. 1.

§. 3.

Discussio Sacrificii Missæ, tanquam causæ separationis Protestantium.

I. Transimus ad tertiam causam separationis Protestantium ab [illegible] unitate Ecclesiæ Catholicæ, quam D. Anonymus [illegible] doctrina Ecclesiæ [illegible] de [illegible] Missæ. Quo [illegible].

II. Dicit 1. Sunt blasphemi [illegible] perfectum [illegible] sacrificium unica verè [illegible] à Domino Jesu Christo in cruce [illegible]. *Quod [illegible] ad [illegible] tum [illegible] Christi [illegible].*

III. Resp. A [illegible] quod dicimus [illegible] Christi. Sed cum hanc [illegible] et [illegible] per [illegible] nostri [illegible] D. Anonymus, possumus [illegible] respons[illegible] eum dimittere. [illegible] en conte[illegible] vide [illegible] debemus.

IV. Nos [illegible] pe[illegible] one[illegible] Christi in cruce [illegible], nemo [illegible] Nos *sacrificium [illegible] introduxisse* [illegible] verita- [illegible] & illud a veritate abe[illegible] quod [illegible] nos contendere, in [illegible] Missæ *repeti sacrificium* [illegible] cruce [illegible]um. [illegible] hoc dicimus; sed docemus, in Sacrificio Missæ [illegible] ium in ultima cœna peractum, ex Christi mandato: hoc autem fuisse repræsentativum & commemorativum [illegible] crucis mox futuri, à Domino [illegible] Missæ [illegible] repræsentativum, & commemorativum [illegible] præteriti. Si quis dicat Sacrificium Missæ esse repetitionem [illegible] crucis Christi, quod nisi cruentè repeti non potest; per nos [illegible], habeatur [illegible]. Si quis Ecclesiæ Catholicæ imponat, quasi doceret, [illegible] Missæ esse repetitionem [illegible] crucis Christi cruentè peracti, consideret D. Anonymus, an titulum blasphemi calumniatoris [illegible].

V. Dicit 2. *Certe quod sacrificium repeti debet, id imperfectum est, [illegible] & sacerdotem imperfectum arguit, uti manifestum est ex Hebr. 7. 27. & c. 9. 25. [illegible] 6 [illegible] 11. 12. Quoties ergo Pontificii sacrificium suum missaticum [illegible], toties nihil aliud agunt, quam si dicant:* o bone Jesu [illegible] perfectum est tuum sacrificium, nondum perfectus es [illegible] dos! *[illegible] quotidie [illegible] noster Servator & a M[illegible] sive Sacrificulis,*

& ab iis, qui hujuſmodi ſacri[illegible] & præcipuam partem [illegible] divini in [illegible] b[illegible]

VI. Reſp. [illegible] D. Anonymus, quaſi ex Catho[illegible] ſententia [illegible] Chriſti in cruce [illegible]. [illegible] ſ[illegible] benè probatur [illegible] & [illegible] Chriſto [illegible] ct[illegible] noſtr[illegible]. Sed [illegible] um, propriè lo[illegible] Paulo probatur. Poteſt [illegible] *[illegible]* vel quod [illegible] habet propri[illegible] [illegible] quid habet [illegible] propriè dictam [illegible] nem [illegible] habet omnem per[illegible]onem in [illegible] po[illegible]. Si [illegible] D. Anonymus [illegible], quod [illegible] eſt [illegible] propriè dictam [illegible] id [illegible] Paulus docet [illegible] Teſtamenti [illegible] Theologi [illegible] Teſtamen[illegible] illa propriam rationem [illegible] quod [illegible] propriè dictam rationem [illegible] non tenere [illegible] perfectionem in [illegible] quia docemus [illegible] abſolu[illegible] mumque [illegible] in [illegible] Atque ex his p[illegible] quàm [illegible] fundamento ſint [illegible] D. Anonymus [illegible] ſè [illegible].

VII. Obiect. *[illegible] equidem non [illegible] Chriſti [illegible] baptiſmum [illegible] Dei [illegible]*

VIII. Reſp. [illegible], non [illegible] Chriſti [illegible] modo factum [illegible] & [illegible] repeti [illegible] ſacrificium [illegible] à Chriſto [illegible] quod [illegible] ſacrifici[illegible]

applica-

[illegible] *quando verum eſt.* Sed nihil [illegible] *Deum etiam novo Teſta-mento,* [illegible] *applicandum,* [illegible] to judicio [illegible].

IX. Cæterum, [illegible] D. Anonymus, qui [illegible] [illegible] benignè [illegible] at ſentire [illegible] [illegible] ipſe ſcribit: *Probi* [illegible] *Chriſti, quod* [illegible] [illegible] Proteſtant [illegible] *Chriſti* [illegible]. De Eccl. cap. 15 [illegible] An [illegible] D. Anonymus, [illegible] Lutheranorum Pa-[illegible] blaſphemum [illegible] perfecti illius [illegible] Domini noſtri Jeſu Chriſti [illegible] Conſtituit.

X. Græcæ Eccleſias [illegible] [illegible] Miſſæ [illegible] Dicit D. Anonymus univerſos [illegible] Chriſtianos eſſe blaſphemos [illegible] [illegible] in cruce per [illegible].

XI. [illegible] erit D. Anonymo [illegible] Bergii, doctrinis Sacrificium Miſſæ fundari in reali præſentia Chriſti in Euchariſtia [illegible], inquit, Carnis, & [illegible] verbis: *Quod pro vobis tradi-tur, [illegible], effunditur.* [illegible] enim loquitur de præſenti [illegible] & [illegible] nec tantum dicit, *quod vobis traditur,* ſed *quod pro vobis,* hoc non ſolum debet [illegible] de futuro in cruce ſacrificio, ſed & de præſenti in miſſa. Et verè, [illegible] nuda verba [illegible] ſunt, non facilè pote-rit huic reſponderi. Ubi enim corpus & ſanguis Chriſti pro nobis datur, & [illegible], ibi etiam pro nobis [illegible] id fiat in cœna, etiam ibi [illegible]. [illegible] Probari, [illegible] reali præſentia, non poſſe rejici ſa-crificium Miſſæ [illegible] de nomine, & rem ipſam [illegible]. Hæc ipſe videntur deducta, & defenſa, allegato *Lib.* 1 *part.* 6. *de Vnit. Eccl.*

XII. Dicit 4. *Et vero ſi nobis adhuc eſſet peculiare aliquod ſacri-ficium applicatorium, Apoſtolus in Epiſtola ad Hebreos non potuiſſet [illegible] ſimpliciter & ab ſolute unicum tantum ſacrificium proponere. Cujus enim unicum abſolute & ſimpliciter eſt ſacrificium, ejus non dantur plura, vel [illegible] pius non ſacrificatur ullo modo, propriè hanc vocem accipiendo.*

Marginal notes: [illegible] | De [illegible] | Pag. 8

 XIII.Reſp-

XIII. Reſp. Cum ſit nobis peculiare ſacrificium [illegible] in novissima cœna, uti oſtenſum eſt, a Christo inſtitutum, [illegible] ne-ceſſitas, cur Apoſtolus ejus mentionem faceret, ſcribens ad Hebræos quamvis & ibi ejus rationem non omnino prætermiſerit, uti [illegible] *Mo-tiv. 4. Princ. Erneſt. cap. 19.* U[illegible] tantum ibi proponit [illegible] & ſimpliciter ſacrificium cruentum, cujus [illegible] & [illegible] Christi [illegible]-ſſimam dignitatem, & efficaciſſimam operationem [illegible]. Neq; nos plura ſacrificia [illegible] a communiſcimur [illegible] Evangelio & SS. Patrum unanimi traditioni [illegible] acquieſcimus. Benè facit D. Anonymus, ad-dendo [illegible] *[illegible] hanc vocem accipiendi*; [illegible] de pro-prietate [illegible] em: &, [illegible] de nomine quæſtio-nem: ut [illegible] t.

[illegible] XIV. [illegible] conſideret [illegible] concluſionem [illegible] *Mo[illegible] mum, quod dixi, Pontificios genuino* [illegible] *abne-gatio[illegible] perfectiſſimi ſacrificii Christi. Quis autem non [illegible] blaſphem[illegible]? An blaſphemia hac abnegatio feceri[illegible] ad ma[illegible] a Deo [illegible] noſtro [illegible]?*

§. 4.

Diſcuſſio communionis ſub una ſpecie, tanquam cauſæ ſeparationis Proteſtantium.

[illegible] I. Pergimus ad quartam cauſam ſeparationis Proteſtantium ab

C[illegible] Eccleſia Catholica [illegible] quam D. Anonymus [illegible] communionem ſub

[illegible] una ſpecie [illegible] ſuccedit[illegible]

[illegible] II. Sic loquitur [illegible] omnium peſſimi ſacrilegii, [illegible] certe ne-

[illegible] pag. [illegible] ceſſitas aliqua [illegible] per [illegible] illud ſacrilegium cujus pri-ores [illegible] ſunt, [illegible] *Qui enim potiores [illegible] inter ipſos, auſe-runt [illegible] ſacramentum Eucharistia, quod certe omnibus [illegible] [illegible] probare [illegible] mortem Domini commemorare poſſunt, eſt neceſſarium ad ſalutem, & cujus contemtus certe damnat [illegible] ut [illegible] benedictionis, [illegible] non detur bibere ſanguinem Christi [illegible] bibere [illegible] bibere ſcilicet ſanguinem Christi, [illegible] mandatum? [illegible] 6. v. 53. [illegible] hanc vitam [illegible] perpetuam [illegible].*

III. Reſp. 1. Non ducet D. Anonymus, communionem [illegible] ſpecie [illegible] Eccleſiæ [illegible] [illegible] & ſufficientem ad juſtificandam ſeparationem Lutheranorum ab unitate

[illegible] Eccleſiæ Catholicæ. E[illegible]mus de illa materia ante [illegible] D. Ano-

[illegible] nymus [illegible] quod [illegible] unquam. Inde [illegible]

IV. [illegible]

IV. Reſp. 1. Non probat D. Anonymus, Joan. 6. 51. agi de Euchariſtia. Quamvis enim noſtri Doctores id fateantur communiter, [illegible] Joan. 6. de Euchariſtia non agi. Quomodo igitur probabit neceſſitatem communionis ſub utraque ſpecie ex textu, quem [illegible] de Euchariſt[illegible] communiter [illegible] intelligi?

V. Dicit 2. *[illegible] quis novit, an non auferant illud Sacramentum [illegible] totum? [illegible] in Sacramento Euchariſtiæ [illegible], quid [illegible] haud conveniet, ut [illegible] habeat Sacramentum [illegible] eſſentiale [illegible] velne exterius?*

VI. Reſp. Prius dixit: *Auferunt neceſſarium [illegible] Sacramentum Euchariſtiæ.* Nunc dicit: *Quis novit, an non auferant illud Sacramentum [illegible] totum?* Cur dubitat D. Anonymus, poſt [illegible] [illegible]? Nullus dicit [illegible] Sacramentum Euchariſtiæ.

VII. Dicit 3. *Si quis baptizetur ita, ut aliqua pars eſſentialis [illegible] omittatur, ut [illegible] verba* in nomine Patris & [illegible], & [illegible] S. *omittantur, vel loco aquæ vinum aut aliud quidpiam adhibeatur, [illegible] quam [illegible] habebunt pro non baptizato.*

VIII. Reſp. Iſta ſunt vera, ſed nihil ad rem faciunt. In hoc tamen [illegible] baptiſmo, ei [illegible] quæ verba [illegible] in Evangelio [illegible] D. Anonymus traditione [illegible] non ſcr[illegible] de [illegible] Pr[illegible] prædic[illegible] Evangelii, [illegible] ejus modi [illegible] te[illegible], [illegible]

IX. Dicit 3. *[illegible]*

X. Reſp. 1. [illegible] D. Anonymus [illegible] de calice [illegible] Chriſto [illegible] Num ex *Joan.* 6. [illegible] eſt P[illegible] id docere, vel [illegible] cum te[illegible]

XI. Reſp. 2. [illegible] *[illegible] Chriſti præceptum.* Quia enim neceſſ[illegible] plura [illegible] neceſſe non eſt, [illegible]

XII. Dicit 4. *Quomodo ergo [illegible]*

[illegible]

ne [illegible] aliquem revera Euchariſtiam percepiſſe, cum non credimus aliquem baptiſmum [illegible] baptiſmi neglectio?

XIII. Reſp. [illegible] dicit. Uno eliminalium neglecto, [illegible] revera [illegible] percipere. [illegible] nulla eſt comparatio.

Ibid. XIV. Dicit 5. *Chriſtus [illegible] ad corpus & ſanguinem ſuum [illegible] in S. cœna, [illegible] parte eſſet, [illegible]*

XV. Reſp. [illegible] An [illegible] id ex [illegible] ſunt [illegible] qui dicunt, communionem [illegible] D. Anonymus, [illegible] qui docent [illegible] em de communione [illegible] dixerit, [illegible] Vid. [illegible] Comm. ſub una ſpec. Reſpon. D. Anonymi [illegible] quod egeat reſponſo.

§. 5.

Diſcuſſio prætenſæ dubitationis in precibus &c. tanquam cauſæ ſeparationis Proteſtantium.

Cauſa de dubitat. I. Accedimus ad quartam cauſam ſeparationis Proteſtantium de unitate Eccleſiæ Catholicæ, quæ concernit dubitationem in precibus, de [illegible] de proprio gratia, & remiſſione peccatorum. Cauſa [illegible] [illegible] traditur.

Pag. 9 II. Dicit Anonymus 1. *Sunt tales homines, qui nunquam [illegible] Dei accepias,* die kein einig recht Vater unſer beten [illegible] [illegible] ſchon mit noch ſo viel Pater noſter behangen. *Nam [illegible] perpetua dubitatione [illegible] & [illegible] perſuaſum habent, [illegible] Deo [illegible] ad utilitatem ſuam, [illegible] non firmè [illegible] exorandum.*

III. Reſp. Hanc materiam ex profeſſo tractavimus ob [illegible] *Eccl. cap.* 21. Juxta illa dicimus, non eſſe verum 1. Doctrinam [illegible]

pictate

[illegible] fluctuare con[illegible] Non eſſe verum 2. [illegible] impiæ præſumptionis [illegible], qui ſibi perſuaſum [illegible] apud Deum eſſe in gratia, & [illegible] eſſe peccata. Non eſſe verum 3. [illegible] hoc dogma [illegible] a [illegible] & incerta [illegible] opinione [illegible] dubitanter [illegible] fundatum [illegible] *[illegible] Deo accep[illegible].*

IV. Dicit [illegible] *non mirum eſt, quod etiam Dnn. [illegible] pag. [illegible] id nobis [illegible] quod nos [illegible], ab unoquoque [illegible] divina [illegible] peccata, [illegible] peculiari [illegible] ex S. [illegible] Spiritus S. [illegible] extraordinaria [illegible] adhærere [illegible] opus [illegible].* Pag. 10

V. Reſp. Vitio vertimus Proteſtantibus, quod velint ab unoquoque [illegible] fide [illegible] credi [illegible] remiſſa eſſe peccata, neque [illegible] Joanni & Paulo, [illegible], ipſis remiſſa eſſe [illegible]. M[illegible] Proteſtantium Gerhardus & [illegible] dum [illegible] modi explicare de certitudine [illegible] circa ob [illegible] peccatorum remiſſionem. Hinc [illegible] Catholicorum ſententiam [illegible] [illegible] eſt h[illegible] D. Anonymi, quando [illegible] vel [illegible] vel præſe[illegible] Vere [illegible], *quod ex S. Scripturaſ [illegible] operante Spiritus [illegible]* [illegible] remiſſ[illegible]. Non enim quæritur, An ex S. Scriptura [illegible] fidem in [illegible] Chriſtum [illegible], operante Spiritu [illegible] [illegible], An [illegible] Hoc quæritur, An [illegible] & [illegible] ſibi remiſſa [illegible] Quæritur, An in [illegible] & [illegible] [illegible] [illegible].

VI. Dicit [illegible] *[illegible] præceſſum [illegible]* [illegible] N[illegible] [illegible] & [illegible] [illegible] quisque [illegible] accepturus [illegible] D[illegible].

VII. Reſp. [illegible] Sed [illegible], ex [illegible] C[illegible] [illegible]

[illegible]

& incertâ [illegible] *orandum* [illegible] *nihil* [illegible] *faciant.* Videamus [illegible] D. Anonymus: *Quo* [illegible] *Papatum?*

§. 6.

Diſcuſſio Iuſtificationis Catholicæ, tanquam cauſæ ſeparationis Proteſtantium.

[illegible] I. Procedit D. Anonymus ad [illegible] Proteſtantium [illegible] Eccleſiæ Catholicæ, eamque [illegible] Catholica de Iuſtificatione. Videndum [illegible].

[illegible] II. Dicit 1. Sunt homines in [illegible], *in* [illegible] *Eccleſia* [illegible] *Sunt* [illegible] *fundamentalem,* [illegible] *omnia* [illegible] *ad* [illegible] *ad* [illegible] *ab* [illegible] *obligat* [illegible]

III. Resp. [illegible]

[illegible] IV. Dicit [illegible] *An* [illegible] *Monachorum* [illegible]

[illegible] V. Resp. [illegible] D. Anonymus [illegible] Nos [illegible] Quomodo [illegible] & [illegible] hic pertinent [illegible] D. Anonymus [illegible] noſtri ſine paſſione legere.

[illegible] VI. Dicit 3. *Hoc autem* [illegible] *ſatisfaciendum*

[illegible]

VII. Resp. [illegible]

VIII. [illegible]

IX. [illegible]

X. [illegible]

XI. [illegible]

[illegible]

[illegible]

Ob. 8. [illegible]

[illegible]

Diſputatio [illegible] de Romano Pontifice [illegible]

[illegible]

[illegible] I. [illegible]

[illegible] II. [illegible]

III. [illegible]

[illegible] S. Petri, & Pontifices Romani [illegible] Quod [illegible] [illegible]

IV. Dices 2. [illegible] Pontifices Papam [illegible] [illegible] Antichristi, [illegible] [illegible]

V. Resp. Cum [illegible] clusionem falsum. [illegible] Antichristus [illegible]

VI. Dices 1. [illegible] Vice Deum, [illegible] Christi [illegible] [illegible] 12. 4.

VII. Resp. 1. [illegible] Antichristum [illegible] Vicarius Christi [illegible] Ecclesiam [illegible] [illegible] Christi [illegible] Scriptura [illegible] Christi in universam Ecclesiam [illegible] Scriptura [illegible] Christi [illegible]

VIII. Resp. 2. Quod [illegible] ad Fidem Catholicam [illegible] [illegible]

de infallibilitate ejus in decidendis Religionis controverſiis, nec [illegible] *tum, de articulis fidei condendis.*

IX. Reſp. 3. Cum ergo unusquisque fidelis poſſit eſſe [illegible] membrum ſub regimine Pontificis Romani, qui neſciat Antichriſtum, neſciat quæſtiones in Scholaſticis, neſciat D. Anonymi [illegible]; indubitanter ſtatuimus, omnes illos eſſe ſchiſmaticos, qui [illegible] ſegregata inſtituunt, vel ſegregatis *aliunter* [illegible]. Memores ſunt vocis divinæ Joannis Apoſtoli, quæ [illegible], Lutheranis libe- rum relinquit) *exite populus meus*, de [illegible] Eccleſiis ſepara- tis: *ne participes ſitis peccatorum ejus*, [illegible] & calumniis contractis, *& de plagis ejus accipiatis*, quæ ſchiſmati & calumniis ſunt con- nexæ.

Concluſio.

I. Reliqua omnia [illegible] ſeparationis faciendæ, cum non conti- neant niſi meram declamationem, conſulto prætermittimus, [illegible] D. Anonymum, ut [illegible], depoſito animo [illegible] litigioſo [illegible] hoc detectæ reſpondere.

APPEN-

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APPENDIX.

DE CONSIDERATIONE GENERALI SUPER TRACTATU DE ARTICULIS FIDEI NECESSARIIS, &c. DN. ANONYMI AUG. CONF.

Per

ADR. & PETR. de WALENBURCH,

Batavos. Illum Episc. Adrianop. Suffrag. Colon. Eccl. Metrop. Canon. Hunc Episc. Mys. Suffrag. Mogunt. & Pro-Vicar. Gener.

Permiſſu Superiorum.

MOGUNTIÆ,

Sumptibus JOANNIS BAPTISTÆ SCHÖNWETTERI.

M. DC LXVI

APPENDIX.

De Conſideratione generali ſuper tractatu de Articulis fidei neceſſariis &c. [illegible]

I.

P[illegible]

II [illegible] &c. [illegible]

III [illegible]

IV. [illegible]

Pag. 2. IX. P[illegible] Majoris [illegible]

[illegible] *Nestorium.*

X. Resp. In Eccleſiis C[illegible] [illegible]

[illegible]

XI. A[illegible]

[illegible]

" *[illegible]* [illegible] qui dicebant: *Ego ſum* [illegible] d unum al- [illegible] eadem vi- [illegible] diſtum eſt, " *Qui manducat & bibit* [illegible] Apoſt[illegible] [illegible] [illegible] " In ipſis etiam Co[illegible] " mor[illegible]rum, q[illegible] " Apoſtolus: *S[illegible] autem* [illegible] [illegible] Non [illegible] *in vobis*, inquit. [illegible] [illegible] Chriſti reſurrectione [illegible]ere, [illegible] utique Chriſtiani, [illegible] reſurrectione Chriſti dicit, [illegible] Nunc [illegible], qui hos Corinth[illegible] " [illegible] Epiſtolæ ſic [illegible], ut dicit, *Gratias ago Deo meo ſemper pro vobis* [illegible] *in omni verbo & in omni ſcientia* [illegible] *in nulla gratia.* [illegible] in omni verbo & in omni ſcientia, [illegible] qui [illegible] reſurrectionem [illegible] quibus nihil de- [illegible] non [illegible] pagam cum [illegible]s, qui reſurrectionem mor- [illegible] Ecce [illegible] pagam cum [illegible] [illegible]tur, & ſub eiſdem ſacramentis, [illegible] Denique ipſe Apoſtolus, ne hæc [illegible] cum [illegible] reſurrectionem [illegible] quippe " e[illegible] ex[illegible] " correption[illegible] [illegible] aliter iſte, [illegible] cur [illegible] plebs à plebe [illegible] ſchiſmatis [illegible] Eos ergo, qui [illegible] reſurrectionem mortuorum, [illegible] in eodem [illegible] non corporaliter Apoſto[illegible] tamen [illegible] non ce[illegible] dicens: *Nolite ſeduci, corrumpunt mores bonos colloquia mala.* Non eorum congreſſum [illegible] con[illegible] [illegible] ne [illegible] quæ corrumpunt bonos

" mores

" mores. Moribus ergò eos, non [illegible] bus admonet ſeparari. P[illegible]
" antequam eis hæc Apoſtolus ſcriberet, in eadem Eccleſia [illegible]
" ſurrectionem mortuorum non credebant, in qua erant quibus [illegible]
" deerat in ulla gratia, & illi iſtos infidel[illegible]te [illegible]
" iſti illis ad eandem infidelitatem non c[illegible]bant. Ecce [illegible]
" illo non acceditur, ne, qui [illegible] acceſſerit, inquinet [illegible] ecce quomodo
" nulla participatio eſt lumini ad tenebr[illegible]do [illegible]
" eadem [illegible] p[illegible]ces utrique, nec [illegible], nec
" perſona perſonæ.

XII. Illa ſcribit S. Augu[illegible] , ſeparationem
2 Cor. 6 ſuam ab unitate Eccleſiæ [illegible]s Apoſtoli [illegible], ubi ait *Noli-*
te jugum ducere cum infidelibus [illegible] *quæ* [illegible]
Quem eundem locum c[illegible] [illegible] A[illegible]
cleſia ſeparationem producere. V[illegible]
fuiſſe vobis, ex capite objectæ [illegible] Eccle-
ſiæ Catholicæ, quamvis fidel[illegible] C[illegible]
& S. Auguſtini, non fuerit [illegible]
reſurrectionis. Hoc autem [illegible] ma[illegible],
vos tamen ſchiſmatis veſtri non poſſ[illegible]
quam deſeruiſtis, [illegible].

Ibid. XIII. Ponit [illegible] *Quæ* [illegible] *l. Va-*
lenburch [illegible] *edu* [illegible] *pag.* [illegible]
cipiunt Corinthios & Galatas [illegible] *qui in a* [illegible] *momenti,* [illegible]
fundamentalia [illegible] *a veteri* [illegible] *mani-*
ſtata [illegible] *na Chriſtiana* [illegible] *Catholica* [illegible]
fa [illegible] *D* [illegible] *a* [illegible] *arum* [illegible]
Epiſt [illegible] *cap.* [illegible]

Noſtra ma la reſpon. XIV. Reſp. V[illegible], nec valimus ne[illegible]
[illegible]do [illegible] q[illegible] [illegible]is n[illegible]
[illegible] & fundamentalibus errantes. H[illegible] contra nos non
f[illegible] ab [illegible]e Eccleſiæ Catholicæ
[illegible]e [illegible], jam declaravimus. At vero
[illegible] Corinthios & Gal[illegible]
dem manifeſtata [illegible] *Chriſtianâ ſive* [illegible] *inâ Catholica* [illegible],
[illegible] pag. [illegible] num. V non reperimus. Quod ut manifeſtius
[illegible] num. V apponimus. *Poteſt illud* [illegible] *exem-*
[illegible] *qui erant, qui negabant reſurrectionem mortuorum.* [illegible]
1 Cor. 1. [illegible] *ſcribit:* Eccleſiæ Dei quæ eſt Corinthi, ſanctificatis in
Chriſto

[illegible] voluit [illegible]. *Quid ita? [illegible] m[illegible] mo-[illegible], [illegible] fundament[illegible] [illegible], [illegible] ipſi manife-ſ[illegible] doctrina [illegible], quam [illegible] do-ce[illegible], non [illegible]. [illegible] per totam ſuam Epiſtolam argumentur ab Apoſtolis quod [illegible] obſervationem legis Moſaicæ cum Evangelio. & tamen ſcribit Eccleſiis [illegible] errores [illegible]* 2. *[illegible], qui manifeſtatione [illegible] Chriſtiana [illegible] poſſit.* Ubi hic dicitur, *Corinthiis & Galatis [illegible], [illegible] manifeſtatam ſuis [illegible] doctrinam Chri-ſtianam, vel doctrinam [illegible]* [illegible]unt, *[illegible]* manifeſtatam eſſe doctrinam, &, *[illegible]* eſſe manifeſtandam. Per gratiam Dei, non ſimus [illegible] hoſpites in S. Pauli Epiſtolis, quin legimus & Corinthiis & Galatis ſufficienter fuiſſe ab Apoſtolo manifeſtatam doctrinam Chriſtia-nam, antequam crederent: neque enim tam graviter eorum incredulitatem reprehendiſſet, niſi doctrina Chriſtiana ipſis ſufficienter fuiſſet pro-poſita. Sed [illegible] videtur Dn. Anonymo, aliena pervertere, ut inve-niat [illegible].

XV. [illegible] enim expetet, breviter declaremus [illegible] noſtram. Duplex eſt ratio articulorum neceſſariorum. Alii dicuntur neceſſarii, neceſſitate medii, [illegible] neceſſitate præcepti. Illi dicuntur neceſſarii, ne-ceſſitate medii, ſine quibus cre[illegible] ſalus æterna obtineri non poteſt, ſive credendi [illegible] proponantur ſive non proponantur. Alii dicun-tur neceſſarii neceſſitate præcepti, ad quorum fidem obligamur, ſub pœna amittendæ ſalutis æternæ, ſiquidem nobis proponantur: ſin autem nobis non proponantur, neque [illegible] ad eorum fidem, ſub pœna [illegible] ſalutis æternæ: alioquin licen[illegible] foret, omnes articulos ne-ceſſarios neceſſitate præcepti, eſſe etiam neceſſarios neceſſitate medii. Requirimus ergo ad diligentionem credendi articulos neceſſarios neceſſi-tate præcepti, ut ſufficienter nobis manifeſtentur.

XVI. Hinc manifeſtationem tanti fecit Apoſtolus, tanquam judi-c[illegible] & [illegible]; [illegible] Corinthiis ſufficienter manife-[illegible] ex neceſſitate præcepti, de reſurrectione mortuorum; quamvis Galatis ſufficienter manifeſtaſſet doctrinam ne-ceſſariam ex neceſſitate præcepti, de obſervatione ſolius legis Evangeli-cæ, ſine obſervatione legis Moyſaicæ: cum tamen intellexiſſet, multos Corinthiorum in illo, multos Galatarum in hoc, à veritate deflexiſſe ad errorem [illegible] Pſeudapoſtolorum perſuaſionibus, opus eſſe judicavit, [illegible] de reſurrectione mortuorum Corinthiis *ulterius manifeſtare*, quam [illegible] & [illegible], opus eſſe judicavit, doctrinam

De neceſſ. articul. & præcepti.

[illegible] obſervatione ſolius legis Evangelicæ, ſine obſervatione legis Moſaicæ ut neceſſariæ Galatis ſcriberis *manifeſtare*, [illegible] ma ſcilicet de proximo præſentens, [illegible] tionem accipiendam confidens. Nec ſefellit Apoſtolum [illegible] ite[r]atâ ſolicitudine, quos pepererat [illegible] formaretur Chriſtus [illegible] Chriſtus [illegible].

XVII. [illegible] ex iſtis [illegible] D. [illegible], con-
Pag. 2. 3. 4. gratulamur: ſimul vero [illegible] fuiſſe Corinthiis & Galatis [illegible] ad errorem nonnulli eorum declinarent.

XVIII. Non ſufficit Dn. [illegible] co-
Pag. 4. n. 4. fictum. Ponit 5. *Sed* [illegible] *minor* [illegible] *vera ſit accipiatur* [illegible] *dedit Notum quippe eſt* [illegible] *ſtana Confeſſione* [illegible] *num 1534. recenſet*, [illegible] *Moguntinus & Saxoniæ Princeps Georgius Cadani* [illegible] *Saxoniæ Electoris* [illegible] *hæc.* Ferdinandus [illegible] C[illegible] *et* Camera [illegible] per[illegible]at actiones contra [illegible], nec Sacramentis [illegible] *Seidanus eodem libro ad annum 1535* [illegible] *Vergerius tunc temporis Legatus Pontificis* [illegible] *& id* [illegible] *decreverit.*

XIX. Reip. [illegible] Au-
[illegible] guſtanæ Confeſſioni [illegible] an-
[illegible] tur: quamquidem tamen [illegible] Monaſterien-
ſis in Imperio tolerantur. [illegible], ut propter [illegible] litigetur.

Ibid. XX. Addit & ponit 6. [illegible] *Confeſſioni Auguſtanæ vere* [illegible] *ibus* [illegible] *De P*[illegible] *gerit.*

XXI. Reip. [illegible] Calvinianorum & Lutheranorum [illegible] Calvinianorum [illegible] & Lutheranorum [illegible] terit; poſt [illegible] Dn. [illegible] *in T*[illegible] *artic* [illegible], undedimus probatum quod [illegible] mus priorem [illegible].

XXII. C[illegible]-

XXII. Concludit, & ponit [illegible]. *Ecce ergo nunc Dom. Walenburch* [illegible] *m, aut* [illegible] *non poſſe* [illegible] ibid. n. [illegible]
[illegible] *Quod ſi* [illegible] *cur re*[illegible]*m,* [illegible] *quam ipſi* [illegible] *Eccleſiam* [illegible]

XXIII. Reſp. [illegible] Et quid [illegible]mus? [illegible] argumento [illegible] nos [illegible] dem [illegible] quem ibimus? niſi [illegible] Eccleſiam [illegible] quæ & Lutheri [illegible] licet ſchiſ[illegible] *degener* [illegible] Quod Eccleſiam [illegible] Catholicam, [illegible] Lutheranis [illegible] D. [illegible] Proteſtantium [illegible] Comparemini [illegible] cum Synagoga [illegible] ejus infin[illegible]

XXIV. Veniamus nunc ad [illegible] objectionem D. Annaymi [illegible] quam ingenti fervore pe[illegible] fide [illegible] & loco [illegible] verſu, cum tamen [illegible] quod [illegible] ipſius [illegible] rem ipſam [illegible] potius, quam [illegible] non [illegible]

XXV. Ponit 1. *Th*[illegible] ibid. [illegible]
e[illegible] *quem prod*[illegible] *in* [illegible] *ſuo pr*[illegible] *ubi docent* [illegible] [illegible]

XXVI. [illegible] [illegible] ad [illegible] Ponimus [illegible] Deum [illegible] & [illegible] Chriſto, [illegible] hæc creaverit.

 XX[illegible]

XXVII. Secundò, credend[illegible] explicitè venturum Meſſiam [illegible] quem à Deo m[illegible] q[illegible] [illegible] homines & Deum. & [illegible] [illegible] [illegible] [illegible] [illegible] do in particulari, & [illegible] futurum eſſe Deus & homo [illegible] homo.

XXVIII. Terti[illegible] explicitè credendum, Chriſtum [illegible] Deum & hominem, & [illegible] morte nos [illegible]. Inter [illegible] [illegible] [illegible] explicitè Meſſiæ, [illegible] [illegible] Chriſti ac paſſionis ejus.

XXIX. Doctorum quorundam Catholicorum prima opinio habet, ante Chriſtum [illegible] [illegible] tur explicitè credere [illegible] Deum eſſe [illegible] [illegible] [illegible] [illegible] [illegible] tineatur implicitè fides venturi Chriſti. Altera opinio habet, omni tempore poſt lapſum Adæ, fuiſſe neceſſarium explicitè credere, non ſolum Chriſtum venturum, ſed etiam eum fore verum Deum & hominem, & morte ſua nos redempturum. Tertia opinio docet, neceſſarium fuiſſe, credere explicitè Meſſiam venturum, juxtà ſecundum modum explicatum.

De neceſſario ſub Nov. Teſt. XXX. Inde quæri poteſt, utrùm poſt Chriſtum natum, ac ſufficientem Evangelii promulgationem, neceſſitate medii ad [illegible] [illegible] ſit neceſſarium, explicitè credere, Chriſtum eſſe verum Deum & hominem, noſque ſua morte redemiſſe, ac [illegible] reſurrexiſſe.

De Actib. [illegible] Dub. 9. [illegible] Ibid. n.[illegible] XXXI. Ad iſtæ ſtatum P. Ægidius de Coninck [illegible] lapſum Adami ſemper fuiſſe [illegible] neceſſarium medium, explicitè credere, [illegible] aliquem mediatorem, cujus merito poſſemus à Deo gratiam & miſericordiam, ac demum ſalutem conſequi. Atque [illegible] ſpectat. St[illegible] licet multi probabiliter [illegible], poſt Chriſtum natum, ac [illegible] Evangelii promulgationem, neceſſitate medii ad juſtificationem [illegible] neceſſarium explicitè credere, Chriſtum eſſe verum Deum & hominem, noſque ſua morte redemiſſe à peccatis [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] neceſſarium ad juſtificationem, ut [illegible] explicitè credat [illegible] [illegible], ſive ſecundùm perſonam [illegible], & Chriſtum [illegible] verum Deum & hominem, & pro nobis [illegible] [illegible] [illegible] [illegible] atque adeo ſufficere, ut hæc implicitè credat, credendo explicitè

eum

[illegible] Mediatorem & Salvatorem [illegible]. In hanc ſententiam multos adducit Auctores Catholicos, [illegible].

XXXII. Atque hinc patet nos nihil ſurpſiſſe à Doctorum Catholicorum communi [illegible], quando [illegible] Chriſti de [illegible] neceſſitate præcepti, non [illegible] neceſſitate medii [illegible] [illegible] s, [illegible] eſſe [illegible] Catholicæ eſſe quidem ab [illegible] liberandos, [illegible] hæreticos, vel [illegible] Eccleſiæ Catholicæ præciſos, [illegible] necessitatis [illegible] Utraque parte [illegible] ſententiam tradidit, [illegible] [illegible] potentiam viri.

XXXIII. Pulnt 2. *[illegible] cognitionem eſſe neceſſariam [illegible] [illegible] compellat hæc verba: Hæc eſt vita* [illegible], ut [illegible] te ſolum verum Deum, & quem miſiſti Jeſum Chriſtum. *Jam [illegible] met creditur, Chriſtus eſt [illegible] verus Deus & verus homo [illegible] ſcitur ab iis quicum [illegible] creaturam habent. Nam qui eſt verus Deus, [illegible], ſed ignoratur, quamdiu pro mera creatura habetur.* Pag. 18

XXXIV. Reſp. Cum Patre Coninck. Si loquimur de neceſſitate medii, quemadmodum oportet, non eſt magis explicita fides in Deum & Chriſtum neceſſaria ſub novo quàm ſub veteri Teſtamento. Atque [illegible] veteri Teſtamento non [illegible] fides explicita in Chriſtum verum [illegible] verum hominem neceſſitate medii, [illegible] *Ibid. n. 15*, etiam fieri mentio Spiritus ſancti, [illegible] eſt cognitio explicita myſterii Trinitatis. Neceſſitas neceſſitatis medii [illegible] [illegible] eadem ratione [illegible] id, [illegible] probaſſe [illegible] congruentiæ ſufficiunt. *Ibid. n. 168.* [illegible] *Ibid. n. 164*

XXXV. Neque dicas, [illegible] Chriſtus eſt magis explicitè nobis revelatus [illegible] antiquis [illegible] magis explicitè [illegible] cum [illegible]. Reſpondetur [illegible] probari, ſed [illegible] magis explicitam eſſe [illegible] neceſſitatem [illegible] neceſſitate præcepti, [illegible] excuſat invincibilis ignorantia. Nam loquendo de neceſſitate medii, à qua nulla quantumvis invincibilis ignorantia excuſat, [illegible] neceſſitas nullo modo poteſt probari ex eo, quod hoc myſterium [illegible] pluribus hominibus magis explicitè revelatum. Inde enim ſolum [illegible] poteſt. *Ibid. n. 16*[illegible]

[illegible]

XXXVI. Confirmatur [illegible] Isaiam & Jeremiam, Christus [illegible] magis explicite revelata. Nam [illegible] Quare [illegible]

XXXVII. [illegible] Christi [illegible] Deus & homo [illegible] probabile? Unde [illegible] Christus [illegible] de Christo [illegible] fuerit persuasus [illegible] Catholicæ [illegible]

XXXVIII. [illegible] Quisquis [illegible] credit Jesum esse [illegible]

XXXIX. Resp. Nemo dubitat [illegible] præ- [illegible] necessitate præ- [illegible] explicatur [illegible] quod credimus, quod secundum se [illegible]

[illegible]

[illegible] credimus. Implicitè [illegible] [illegible] [illegible] [illegible] Eccleſia Catholica [illegible] implicitè [illegible] [illegible] [illegible] Eccleſia Catholica [illegible] Catho[illegible] [illegible] & [illegible] Eccleſia Catholica, [illegible] [illegible] Jeſus eſſe filium Dei. Et [illegible] [illegible] Eccleſia Catholica [illegible] Eccleſia Catholica [illegible] [illegible] Docet enim D. Auguſtinus, [illegible] Jeſum eſſe filium Dei [illegible] [illegible] [illegible]

XL. Puncto 4. *[illegible]* Quicunque vult Ibid. ſalvus eſſe, ante omnia opus eſt ut teneat Catholicam fidem. [illegible] [illegible] *[illegible]* [illegible] Deum & [illegible] [illegible] Domini noſtri Jeſu Chriſti [illegible] Jeſus Chriſtus, Dei filius, Deus & homo eſt. Deus ex [illegible] [illegible] [illegible] [illegible] [illegible]

Loc. cit. n. 173 [illegible] XL[illegible] Reſp. Cum P. Con[illegible] proliſe, nos [illegible] omn[illegible] tem implicite credere, [illegible] explicite, qu[illegible] poſita ſunt, [illegible] non [illegible] c[illegible] [illegible] probant, o[illegible] ne[illegible] explicite [illegible] ce[illegible] & filio, & [illegible] n[illegible] *Hic* [illegible] p[illegible], omnes [illegible] d[illegible] Catholicæ [illegible] em [illegible]

Pag. 1[illegible] XLI[illegible] Punit [illegible] [illegible]

XLIII Reſp. [illegible] Symbolo [illegible] S. J[illegible], nec Chriſto [illegible] p[illegible] [illegible] Jeſum [illegible] De[illegible] neceſſario credi, illud [illegible] ut[illegible] eſt.

Ibid. XLIV Punit [illegible] *vos, ut* [illegible] [illegible] *Catholicam* [illegible] *vus* [illegible]

XLV Reſp. Pro[illegible] [illegible] Catholicæ. In [illegible] [illegible]

XLVI Punit [illegible] [illegible]

[illegible] excidere? *Quàm vero errorem* [illegible] *hæreſis*, [illegible] *imaginatione ac pha*[illegible] [illegible] *ut* [illegible] [illegible] Catholicam?

XLVII. Reſp. [illegible] [illegible] Do. Anonymo.

XLVIII. Ponit 8. [illegible] *mea* [illegible] [illegible] [illegible] *quæ à Catholica* [illegible] *Pro*[illegible] [illegible] *dunt.*

XLIX. Reſp. Si errorem noſtrum [illegible] Do. Ano- nymo[illegible] [illegible] [illegible] [illegible] homines eſſe, à quibus n[illegible] [illegible] Sed [illegible] non [illegible] noſtros Theologos, [illegible] [illegible] neceſſitate præcepti tractantes, [illegible] doctrinâ [illegible] fuiſſet inſtructus, non [illegible] [illegible]) aberraſſe.

L. Ponit 9. *Ab metuo* [illegible] *Domini* [illegible] *arche*. [illegible] [illegible] [illegible] *potius* [illegible], *quam* [illegible] [illegible] *Tit.* 2. [illegible] 20. [illegible] *in hominis* [illegible] *quam* [illegible]. Reſp. [illegible] eſt [illegible].

LI. Ponit 10. *Provo*[illegible] [illegible] *memi*[illegible] [illegible] *ve*[illegible] [illegible] *error* [illegible] *eum, qui exiſtimat* [illegible] [illegible] *S.* [illegible] [illegible] *in homine qui Chriſtianus* [illegible] [illegible] *prava* [illegible] *in ac-* [illegible] *opera* [illegible]; [illegible] *errorem* [illegible], *qui ex*[illegible] *Catho-* [illegible] *periculo* [illegible] *aſſere-* [illegible] *Athanaſiano S. Joh*[illegible], *imo* [illegible] [illegible] *quàm* [illegible] *certe errores* [illegible] [illegible] *pro* [illegible]. *Quis enim* [illegible], *errores*

[illegible]

[illegible] Iudæorum, Mahumed[illegible]orum [illegible] non habent [illegible] V[illegible] [illegible] capite LVI, [illegible] unctam.

LII. Resp. Non [illegible] D. Anonymus, [illegible] D. Au[illegible] [illegible] Catholicam [illegible] Catholicam [illegible] D. Ano[illegible] [illegible] Catho[illegible] [illegible]

LIII. [illegible] S. Joannes, ad Christum ipsum. [illegible] Symbolum Atha[illegible] [illegible]

LIV. A[illegible] [illegible] D. Augustinum [illegible] pleno [illegible] S. Augustini [illegible] [illegible]

manifeſtum præceptum per intimationem Catholicæ fidei; atque ita non poterit eſſe error damnabilis & privativus ſalutis, niſi ſupponatur obligatio explicitè credendi, quam huc uſque Dn. Anonymus non oſtendit.

LV. Dixi in præcedentibus ex noſtris dictis ſequi, talem exiſtentem *eſſe* [illegible] *membrum Eccleſiæ Catholicæ*, quod & [illegible]. Sed & Auguſtinus [illegible] quendam [illegible] Catholicæ baptizatum [illegible] opinatus eſt, [illegible] manifeſtum [illegible] Catholicæ fidei *manifeſtum eſt* [illegible] D. Auguſtinus [illegible] in [illegible] Catholico baptiſmo [illegible]. Si autem [illegible] & ſi dubio non [illegible] eſt [illegible] in Catholico baptiſmo, eſſe adhuc membrum Eccleſiæ Catholicæ.

LVI. Hinc [illegible] Dn. Anonymus, [illegible] S. Auguſtini [illegible] *ut potui, jam diſſerui, ſed breviter [illegible]*. *Unum eſt*, quod [illegible] non ex nihilo, ſed de Spiritu Dei [illegible]. *Alterum*, per infinitum tempus, atque ita [illegible] *Tertium*, [illegible] *Quartum*, [illegible] *Quintum*, [illegible] *Sextum*, [illegible] *Septimum*, quis Dominum [illegible] ad baptiſmum [illegible] quod [illegible] *Octavum*, [illegible] oculis [illegible] *& cætera quæ in eum [illegible] in Sapientia libro ſcripta ſunt*. *Nonum*, [illegible] eſſe extra [illegible] Dei [illegible] In domo patris ſui. *Decimum*, [illegible] Chriſti [illegible] *Undecimum*, [illegible] qui ſunt baptiſmo

Christi ex hac vita emigr[illegible], inte[illegible] non ire in regnum, ſed in para[illegible]ſum; poſt[illegible] verò in reſurrectione mortuorum, etiam ad regni [illegible] [illegible] perveniunt.

[illegible] C LVII. [illegible] S. Augu[illegible]us de [illegible] propoſitionibus [illegible] dicit: *[illegible] Vndecim [illegible] per[illegible] fide Catholica [illegible]* [illegible]

LVIII. Ex his patet, [illegible] ſententiam S. Auguſtini, [illegible] [illegible] hoc [illegible] cum D. [illegible] Aut [illegible]

[illegible] D. [illegible] D. Augu[illegible] Quid [illegible] S. Aug. [illegible] [illegible] ac [illegible] [illegible] Catholicam, [illegible] [illegible] Catholicæ; [illegible] Catholicæ [illegible] [illegible] [illegible] Pelagius [illegible] [illegible]

[illegible] hominem, & ex[illegible] [illegible] Catholicam fidem, [illegible] pars[illegible] [illegible] Eccleſiæ Catholicæ, ejuſque fidem am-[illegible], excludendum à fide [illegible], & conſequenter nec ille Catholicum nec Eccleſiæ Catholicæ [illegible].

LIX. Neque dicas D. Anonyme, [illegible] Vincentii V[illegible] [illegible] evidentiæ [illegible] explicitè credendum, [illegible] ejus, qui Photini ſententiam tenet, [illegible] explicitè credendum. Neque enim [illegible] D. Anonymus [illegible], articulum de divinitate Chriſti eſſe [illegible] [illegible] medii, & explicitè credendum, omne[illegible] [illegible] non edoctos [illegible] invincibiliter [illegible], [illegible]. Deinde, juxtà D. Anonymum, [illegible] Athanaſianum eſt [illegible] ad [illegible] neceſſitate medii, & explicitè credendum: ſi enim hoc non velis, nihil ad rem [illegible] [illegible] evertet textum Symboli Athanaſiani, de [illegible] Chriſto: *Perfectus Deus, perfectus homo*, [illegible] [illegible] niſi animus [illegible] Eccleſiæ Catholicæ [illegible] deret, [illegible] per [illegible], conſtitutis [illegible] e Catholicus, [illegible] error [illegible] Vincentii V[illegible] [illegible] *Animam non ex nihilo, ſed ex ipſo Deum* [illegible]. Qui quidem error non ſolum evertit [illegible] ex nihilo, [illegible] animas ejuſdem naturæ cum Deo, [illegible] fundamentum Chriſtianiſmi, [illegible] [illegible] Vincentius, [illegible] Catholico, [illegible] [illegible] Catholicus.

LX. Vides, D. Anonyme, [illegible] [illegible] V[illegible] Catholicum [illegible] [illegible] [illegible]

LXI. [illegible] explicatur D. Anony-[illegible] [illegible]

LXII. [illegible]

LXII. Reſp. Certum eſt, [illegible] non [illegible] [illegible] S. Scripturæ [illegible] [illegible] [illegible] Scripturæ [illegible] [illegible] hæreticis. [illegible] & [illegible] præcedentibus [illegible] Vincentii [illegible] [illegible]

[illegible] c. 61. [illegible]

[illegible] c. 63. [illegible]

LXIII. [illegible] [illegible]

Pag. 21. [illegible] *Quæ* [illegible]

LXIV. Reſp. [illegible] *neceſſaria ſunt ad* [illegible] [illegible] *neceſſarium* [illegible]

LXV. [illegible]

[illegible]

LXVI. Reſp. [illegible]

[illegible]

[illegible]

[illegible]

FINIS.

ALLEGRI
LABORAT.
RESTAURO
LIBRI
PARMA